

A Study of a Relevant Contextual Christian Education Model within a Township Baptist Convention Church

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Abstract

If grassroots churches in South Africa are to empower their congregants, the use of alternative pedagogical methods is necessary. Traditional models of Christian education are having limited impact within churches due to a lack of importance placed on the socio-cultural context within the education process. In contrast, contextual Christian education places the participants' context at the centre. This article reports on an empirical study on whether Groome's Shared Praxis Approach to Christian education could serve as a type of contextual Christian education in township churches. This study took place amongst young adults in a bible study group of the Baptist Convention of South Africa, Munsieville, Gauteng. Making use of a qualitative approach, this study highlights how through engaging in a praxis approach to education, participants established lines of connection between their socio-cultural contexts and the Christian faith. It indicates how contextual Christian education has the potential to move away from existing practices of spiritualised, individualistic and privatised forms of Christian education, to more holistic, communal and public Christian education.

1. Introduction

During Apartheid, education within both society and church was authoritarian, lacking critical thinking and a method of social control to maintain an oppressive status quo (Hartshorne 1999:73). Many Afrikaans and English churches followed a confessional approach to theology; focusing on personal piety, individualism and lacking of social critique (De Gruchy's 2004:4). Christian education (CE) consequently followed hierarchical, authoritarian teaching models, dissuading critical thinking. Still within post-apartheid South Africa, denominations are using traditional methods. In these models top-down education occurs through preaching and are viewed as having limited effect as they often espoused theology that is individualistic, ignoring social aspects of faith, spiritualised, disconnecting the Gospel from the physical life, dualistic, and disengaged from the contextual situation (Kretzschmar 1995:33-34).

Within the South African context, there is a need to move away from hierarchical and traditional educational models of 'banking' (Freire 1996) and 'schooling' education (Harkness 2001). Contextual Christian education (CCE) has the potential to promote a holistic and integrated worldview, where God is viewed as active within the lived reality of communities and individuals. This article unpacks an empirical research project that explored a *Shared Praxis Approach* to Christian education and discusses whether it has the potential to serve as a type

of CCE. The article highlights how this model offers a way forward for ordinary believers to engage in participatory, holistic CE, while it could also support the development of grassroots contextual theology.

2. Contextual Christian Education in South Africa

Within South Africa, church denominations have assessed the effectiveness of their CE within local churches. This process resulted in the call for more contextual, dialogical, holistic and transformational theology and CE. Denominations included the Wesleyan Church (Lo 1997:173-4), the Baptist Convention of South Africa (BCSA) (Kretzschmar 1995) from within Pentecostal-Charismatic evangelicals (Mathole 2005) and more generally by The Evangelical Alliance of South Africa (TEASA) (Kretzschmar & Ntlha 2005). Kretzschmar, addressing the BCSA, writes: "we need to avoid the dualism, spiritualisation, lack of contextual awareness, and the individualism that has characterised so much of our (imported) theology, the activities of our churches, and the vision of our members" (1995:32). Within Africa, Njoroge urges African Christian educators to develop "a curriculum that begins by exploring the causes of pain and suffering in the lives of our people and seeks to identify what has brought fullness of life to people in the midst of destruction and death" (2004:87).

Holistic, communal and contextual expressions of CE are required. There is a need for Christian educators to create methods and models that are participatory, empowering and transformational. Contextual Christian Education is one way for some of these issues to be addressed. CCE is the educational process by which people learn to become Christian and learn Christian beliefs, attitudes, values and dispositions in order to engage in Christian actions (Astley & Crowder 1996: x). CCE shows sensitivity to a context as educators listen to people at the grassroots level. Once ordinary people are involved in the education process, churches have the potential to become centres of contextual educational teaching for holistic transformation. The education process helps people towards a "Christian interpretation of life that is conscious of its circumstances" (Bergmann 2003:16).

CCE is informed by contextual theology that promotes the view that "there is no such thing as 'theology'; there is only contextual theology" (Bevans 2002:3; Pears 2010). The place of context as a source of the theological enquiry, along with Scripture and tradition, has been an important development within contextual theology (Bergmann 2003:16). In post-apartheid South Africa, however, it has been argued "that contextual theology has lost the grassroots link" as contextual theologies are struggling to emerge among ordinary Christians (Speckman 2001:394-5). Revised forms of contextual theology are being called upon in order to impact a democratic South Africa (Speckman & Kaufmann 2001). South African educators (West 1995, 1999; Kumalo 2005) have explored more contextual models of education. The disciplines of liberation theology and critical pedagogy applied to CE are being researched as a possible way to help

CE re-establish that link and empower ordinary people (West 1995; Freire 1996; Kumalo 2005). These liberatory forms of CCE are encouraged, as they take into account the experiences of oppressed and marginalised communities for both theological reflection and as a source of theological wisdom and emphasise justice, action and social transformation (West 1995; Kumalo 2005).

3. Theoretical Framework: Groome's Shared Praxis Approach

Work connecting educational philosophies to the grassroots level has been lacking and there has been a shortage of empirical research done within the South African context relating to CCE. Within the South African context, however, Groome's *Shared Praxis Approach* (SPA) (1980, 1991, 2011) is seen as a useful pedagogical process. As a model it is relevant for several reasons; it follows a participatory approach to education, which is perceived as necessary for CE to become more effective and contextual; it is influenced by liberation theology and critical pedagogy and has relevance to the context, and it places greater emphasis on the importance of the biblical tradition involved in the teaching and transformational process. Groome (1991:135) defines SPA as:

a participative and dialogical pedagogy in which people reflect critically on their own historical agency in time and place and on their sociocultural reality, have access together to Christian Story/Vision, and personally appropriate it in community with the creative intent of renewed praxis in Christian faith toward God's reign for all creation.

SPA's education process is modelled on five movements, enabling facilitator and participants to journey together in exploring how the Christian faith can bring revised thinking and action in one's life. SPA's education approach encourages participants to engage the praxis cycle of Life-Faith-Life as shown in Figure 1. This diagram indicates how SPA follows a Practical Theological approach to education as it follows the praxis cycle (Browning 1991, Swinton & Mowat 2006).

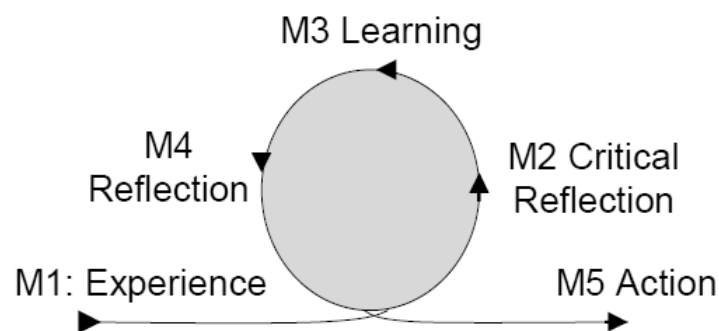


Figure 1 The Praxis Cycle and SPA's Movements

- Movement 1: Naming Life. Participants are invited to name their own activity concerning the topic for attention.
- Movement 2: Critical Reflection. Invites participants "to reflect on why they do what they do, and what the likely or intended consequences of their actions are".
- Movement 3: Christian Story. "The educator makes present to the group the Christian community Story concerning the topic at hand and the faith response it invites".
- Movement 4: Appropriating Faith to Life. Invites participants to appropriate the Christian Story to their lives.
- Movement 5: Decision. After appropriating Faith to Life, participants are encouraged to make a personal faith response for the future (Groome 1980:207–208).

These five movements follow a praxis cycle of Life-Faith-Life. Praxis is viewed by Groome as theory and practice interwoven and working in unison to encourage transformation (1980:152). Central to SPA is the idea of education being *shared* as "one of mutual participation, and dialogue with oneself, with others, with God, and with Story/Vision of Christian faith" (1991:142). In conversation with participants, the teacher is willing to learn as well as teach, to be questioned as well as to question. *Shared* is also a dialogue between participants' lived experience and the Christian Story/Tradition (1991:143).

4. The Research Project

The aim of this study was first, to ascertain if each movement of SPA was adequately evident within the education process. If all the movements are adhered to, it would indicate that participants engaged in a complete cycle of a praxis approach to education. It will also indicate that the education was participatory in nature and encouraged participants to not only dialogue with each other, but also to dialogue between the horizons of their contextual experience and the Christian Story. Second, it sought to establish whether SPA could potentially serve as a type of CCE. A qualitative research methodology (Creswell 2008) was used as a way to listen to the views of participants in the study. This study explored a particular model of education and is rooted in a specific context and is essentially a case-study. The study attempted to discover, rather than test and verify patterns of behaviour.

This research was carried out at Shekinah Glory Worship Centre (SGWC), a member church of the BCSA situated in the township of Munsieville, one of the oldest townships in the West Rand, Gauteng. The young adults group within SGWC was the sample of this study, they were black South Africans whose

first languages included Tswana and Zulu with ages ranged from 19 to 26 years. All lived in or were from the township of Munsieville. The student facilitators that were part of this sample as well were South African and Namibian. By interviewing both facilitators and participants a broader range of experiences was expressed, thereby providing triangulation of data. The criteria for selecting this sample was that the church/group was in the context of the township church and met the socio-cultural criteria for SPA to be outworked within a grassroots community; that the church had characteristics representative of other BCSA churches; and that the participants were familiar with this model of participatory education.

The sample was made up of sixteen young adults from Munsieville Baptist Church and two ministerial students (facilitators) from the Baptist Convention College (BCC) in Soweto. For SPA to be tested within bible studies, local leaders were trained in Groome's SPA through an optional course in *Christian Education for Liberation* offered to all ministerial students at BCC. This was necessary in order for Groome's SPA to be outworked as authentically as possible within a township context. The bible studies included four sessions spread over four consecutive weeks.

To collect the research data two bible studies (of the four) were conducted, observed and audio-recorded. Each bible study followed a different biblical theme, with each following the entire SPA praxis cycle. The bible studies used for data analysis focused on two biblical texts: Luke 10:25–37, *the Good Samaritan: Love your neighbour as you love yourself*, and Matthew 6:25–33, *Do not worry but seek first the Kingdom of God*. The SPA's education process was deliberately planned before the bible studies took place.

Once the bible studies were conducted, data was collected from six interviews with bible study participants. Four of the interviewees were participants, and two were the facilitators of the bible studies. The interviews were semi-structured in nature, with questions focusing on the participants' experiences of engaging in the bible studies implementing this new SPA.

Data analysis was undertaken on the two bible studies and on the transcribed interviews. The main theoretical concepts or frameworks used to analyse the data were derived from the literature while content analysis was used to develop the main themes for the research (Grbich 2007). Content analysis permits the exploration of large amounts of textual information, while trends and patterns of words and themes are highlighted (Grbich 2007:112). Codes and categories were developed and were rooted conceptually and empirically in the research questions and theory. From the codes and categories, themes emerged (Creswell 2013:123). To aid the process of data analysis the qualitative data analysis computer programme ATLAS.ti was used.

5. Findings

The research findings summarised the five movements found and indicated whether SPA could serve as a type of CCE. The research found that each of SPA's movements was adequately outworked. The context, however, was seen to influence the outworking of SPA. Each movement is considered in turn:

5.1 SPA's five movements outworked within the township church

The research found that within M1 (*movement one*): *Naming Life*, the facilitators asked the participants questions concerning their contextual knowledge and experience. Consequently, relating to the theme of the bible studies, participants shared their experiences and concerns. Context was, therefore, placed centrally within the education process. The data showed a high importance placed on the participants' contexts. This importance on context was evident through the participants sharing their life experiences from four *Life Worlds*; home life, church life, township life, and wider society. This emphasis on context was in contrast to previously experienced CE, where context was 'not much accommodated'. In this way, the content moved from being spiritualised and individualist to becoming more holistic, relating to community interaction, as participants named society's practice as well as their own. The discussion thereby became rooted in time and place. The data indicated a rich fund of contextual stories relating to the participant's socio-cultural location as they interacted in these life-worlds.

SPA's M2 (*movement two*): *Critical Reflection* was enabled through SPA's education process focusing on questioning which encouraged participants to engage in critical thinking concerning their lived experience and actions. Participants were challenged to analyse their assumptions and reasons for their behaviour and thought patterns and to critique existing frames of reference (Mezirow 2000:16) resulting in new frames of reference. Critical reflection, thereby, helped to "decode" reality by uncovering personal and social biases and ideologies (Freire 1996:86). As participants reflected upon their and society's actions, the group became increasingly aware of their personal and communal stories. This reflection, in turn, created greater possibilities for questioning the status quo and giving participants a sense of empowerment, resulting in greater potential for revised action. Although critical reflection is primarily emphasised and evident within M2, it was, however, evident throughout SPA's other movements.

Within M3: *Christian Story*, the facilitator contributed his or her understanding of the Christian Story to the education event. The data indicated the facilitators did not present the Christian Story as removed or detached from the participants' experiences. Rather, the facilitators started with the participants' contributions within M1 and M2. The two facilitators both outworked a 'to and fro' or spiral movement between the text and reader and between the past and present (Fiorenza 2009:76–77). The movement between the participants' contextual

stories and the Christian Story resulted in 'lines of connection' being made between Life and Faith. Interpretation of the Christian Faith, therefore, arose out of the consciousness of the participants' context. However, it was not only the facilitators who gave input regarding the Christian Story; the participants were also active in drawing upon their own knowledge of the Christian Story by referring to Scripture and tradition. The Christian Story was, therefore, read from below, from the location and context of the ordinary believers. As the education process drew from the knowledge of participants, CCE was, thereby, encouraged as a communal process, rather than one person attempting to appropriate the Christian Story on behalf of many others.

The data indicates that M4 (*movement four*): *Appropriate Faith to Life* encouraged a high level of appropriation between Life and Faith. Participants perceived God's agency and activity not only within Scripture but also in their context. This awareness resulted in strong connections between Life and Faith, with participants expressing awareness of God's activity in their daily lives. The communal reading of the Christian Story enabled what Bergmann describes as contextual theology's theological method, an 'interpretation of Christian faith, which arises in the consciousness of its context' (2003:4). The Christian Story acted as corrective, encouraging participants to change oppressive behaviour and to imagine a preferable future that permitted greater possibilities for transformation. The participants showed a sense of empowerment and were motivated to be agents of change. Critical thinking and the 'to and fro' motion of interaction between Life and Faith helped provide 'lines of connection' between context and the Christian Story, encouraging interpretation of the Christian Faith arising out of consciousness of the participants' context. Faith was therefore appropriated to Life. This appropriation enabled cultural interpretations and definitions of Scripture to occur, such as exploring the African concept of ubuntu, in relation to the Good Samaritan. In this way, the dialogue and appropriation between African culture and the biblical text supported the occurrence of CCE.

Movement 5: Decision saw participants primarily make personal decisions regarding their continued faith in God. Participants took ownership of both the education process and the hermeneutical process. This ownership resulted in their communal understandings of Life and Faith broadening their perspectives. Participants were, therefore, able to appropriate Faith to Life and make decisions affirming new and revised understandings of the Christian Story. This was especially true relating to their faith and trust in God, which was largely built on their previous knowledge of God. Evidence highlights that decisions were "affective" as "participants can decide about their relationship with God" (Groome 2011:330). As participants believed God was a good God, who had plans for their lives, they made decisions to have faith and trust in God to transform their situations. The township young adults made decisions to act, such as one participant enabling an elderly woman living in a shack to have water from their

yard. All other actions expressed were also individual. The data indicates that the emphasis on communal action was limited. This, however, is not so much a reflection on Groome's SPA as an emphasis of the person(s) constructing each of SPA's movements within the bible study.

Groome promotes personal decision making, however he also promotes communal decision making, which could occur on 'personal, interpersonal, or social/political levels' (1991:266–270). In order for this to become sustainable within the context, responsibility would again rest with the facilitator compiling the questions/activities for M5, which would promote communal decision making. Emphasising decision making for social transformation and communal action depends on how the SPA bible studies are written and the outcomes are emphasised.

5.2 SPA as Contextual Christian Education

The findings reveal that participants engaging in SPA's movements moved through all stages of the model and of the praxis cycle. Although other CE models within the South African context encourage participants to engage in praxis based education, such as Contextual Bible Study (West 1996, 1999), they do not lead participants through the entire cycle.

For contextual theology to happen there must be a dimension of critical engagement. The importance of critical reflection during this praxis cycle was evident. There were correlations between critical thinking and revised forms of thinking and proposed action. Through SPA encouraging participants to reflect critically on praxis, revised forms of thinking/action were encouraged in light of the Christian Story. Critical reflection occurred when participants took an active role in the learning process. Value is put upon questioning present action, as false presuppositions concerning lived experience are exposed and facts affirmed. These findings confirm discoveries from other studies, which have indicated that students' learning was most constructive when there was a process of critical reflection relating to personal experience, resulting in a transformation of thinking (Lynch & Pattison 2005:149). Therefore, if participants actively engage in the praxis cycle, there are more possibilities for transformation. This assertion confirms Groome's view that "critical reason is essential for a transforming human praxis". He does, however, caution that "critical reflection is not inevitably emancipatory; it only has the possibility of being so" (1980:174–5). Not only does a critical reflection on Life and Faith (movement 4) encourage connections to be made between the two, it also encourages possibilities for transformation. If critical thinking concerning praxis is directly related to the participants' transformation, then SPA's approach to education provides an opportunity for churches within South Africa to encourage transformation for their congregants. It makes it possible for them to move beyond the *status quo* to work for transformation.

At the same time SPA raises the question of the possibility of nurturing the emergence of contextual theologies within local churches. Sedmak highlights three tasks that contextual theologies are called to perform: pointing to the richness and goodness of local context; challenging the local context by encouraging people 'to see and go beyond its limits'; and finally encouraging new insights and expressions of Life and Faith (2002:126). From the research findings it is evident that SPA encouraged each of these three tasks. Firstly, the local context was celebrated through participants' wide-ranging references and stories. Secondly, through critical reflection on praxis, participants saw and moved beyond existing practice and understanding. Finally, new insights were evident concerning both Life and Faith.

For Cochrane, incipient or emerging theology is generated by theologically untrained ordinary believers, often on the margins of society, who "possess a theologically and socially relevant wisdom about their situation and context" (Cochrane 1999:21). SPA's education process enabled the facilitator and participants to unlock this theological and social wisdom. The emergence of contextual theology is a complex process; however the findings of this study highlight that SPA supported the emergence of contextual theology through the formation and pedagogical process of the education event; the content generated within the discussion relating to the participants' context and knowledge; the facilitator's understanding of the Christian Story; the participants' understanding of the Christian Story; critical thinking relating to the content; appropriating Faith to Life; and engaging the entire praxis process. The participants' awareness of God acting in their lives enabled an integrated and holistic theology to emerge through the education process. Consequently, SPA as an education process has the potential to intentionally facilitate ordinary people being active in the nurturing the generation of contextual theology.

6. Discussion and Implications

The findings highlight that SPA's five movements were adequately outworked within the township church. Although all five movements were evident within the bible studies, some were more adequately outworked than others. For example, Movement 5: Decision - lacked communal decision making. This data affirms Fleisher's argument that SPA needs to encourage participants to engage more in 'communal or corporate praxis' rather than what she cites as occurring, 'being "sent" individually for action' (2004:317). The emphasis on individual rather than communal action is not so much a reflection on Groome's SPA as an emphasis of the person(s) constructing each of SPA's movements within the bible study. Groome promotes personal decision making; however, he also promotes communal decision making, which could occur on "personal, interpersonal, or social/political levels" (1991:266-270). This issue could be rectified when constructing the SPA curriculum through emphasising communal praxis as an outcome. Indeed within an African context where communality is

an important part of culture, this would be an important part of making SPA to become sustainable within the context. Also in movement 3, the Christian Story - although critical reflection concerning the participant's praxis was undertaken, critical reflection in relation to M3 was lacking. Indeed, within South Africa where the Bible has been used to oppress through the system of apartheid, this kind of criticism is necessary and has been affirmed by other Christian educators (West 1995, 1999). The facilitator of SPA must, therefore, develop the skills to approach the Biblical text from a critical perspective.

For SPA to be successfully outworked within the context and to support the emergence of CCE, there are implications of this model relating to the South African context. There is a need for both good facilitation and group participation. SPA's success relied on questions asked by the facilitators to the participants, which in turn encouraged participation. The facilitators encouraged a participatory education style, where participants were invited to the learning event as co-learners by being asking open-ended questions. Rather than being silenced, freedom of voice permitted participants to name their experiences, and thus, to make meaning within the education process. The importance of facilitation promoting participation is especially significant within the South African context previously 'marked by lack of freedom and a "highly authoritarian" education system' (Hartshorne 1999:71). Facilitation actively promoting democratic models of education is extremely important.

CCE's foundations rely on the context of participants being a central part of the educational process. This centrality resulted in a high level of appropriation between the biblical text and township context and culture. Within the township context, where group participation and storytelling are part of everyday life, SPA has great potential to fit within the context. Through participation, the learning event was rich in contextual stories relating to the participant's socio-cultural location. Therefore, for SPA to support the development of CCE, facilitators should be trained in how to facilitate participatory education.

Recommendations of this study for the church denomination (BCSA) would involve the following. First, it is recommended that SPA be integrated and rooted within the life of the church. In order to embed this model within the life of the church, banking models of education need to be reduced gradually. The church leaders and department heads need to change their educational approach to more participatory and inclusive models of education. SPA provides a user-friendly education process that would encourage local believers to move from dependency within the education process towards empowerment. Rather than drawing on external preachers and Christian educators, there is an opportunity to use local expertise within the life and education of the church. Ordinary believers with little theological training could be trained to implement SPA. Within the SPA process, facilitators encourage participants to share their expertise and

experience. In this way, both facilitators and participants are empowered. SPA offers an education model for congregants to help each other make sense of their existence together within the township context.

Within the South African context, there are several implications of participants engaging in a critical praxis approach to CE. Firstly, the Gospel is no longer individualistic but becomes holistic through connecting with physical life. Secondly, the sacred-spiritual dichotomy is removed as the different spheres of spiritual and physical connected. Thirdly, theology became contextual, as faith engaged within the contextual situation. Finally, through a “shared” approach to CE, participants engage communally in the faith-formation and theological process. There is, at the same time, an urgent need for educators to produce a series of studies relating to contextual issues relevant to the South African context. Theologies are emerging under the umbrella of contextual theology, which include a theology of reconstruction, constructive theology, grassroots theology, a theology of power and developmental theology (Van der Water 2001:58; Speckman 2001). Issues of unemployment, identity, xenophobia, blacklisting and violence against women and children have also been highlighted as areas for development within contextual theology (Botha 2010:193).

The challenge is for not only national and community leaders to be involved in the community building process, but also for ordinary people to engage. Ordinary people should be empowered to explore what it would mean for their communities to be reconstructed. By critically reflecting on a community’s past and present praxis, SPA could contribute to broader society by facilitating a critical education process regarding the nature of a community. SPA’s theological underpinnings of Jesus’ teaching about the Reign of God would enable a community to critically and theologically reflect upon their community’s future. This reflection could provide a community with the tools ‘to struggle for justice and reconciliation, for a more humane society and a more sustainable environment’ (De Gruchy 2011:31). In helping ordinary believers engage with contextual issues facing South Africa, SPA could enable grassroots communities, with the help of scholars, to engage in developing theologies of reconstruction, thereby serving public-practical theology.

7. Conclusion

This research explored Groome’s SPA as CCE within a South African township church. It revealed that SPA’s five movements were adequately outworked within the township church. Secondly, SPA also showed its potential to serve as a type of CCE. Through engaging in a critical, praxis approach to CE, the research indicated that participants were given the opportunity to revise and transform their thinking and actions. In the South African context, there are very few examples of user-friendly education models enabling churches to facilitate CE at a basic level. This research highlights the suitability and relevance of the

SPA within the South African context and provides a way forward for SPA to be implemented as a type of CCE.

8. Notes

This article is a summary of a recently completed Doctorate in Theology (DTh) entitled “An exploration of Groome’s Shared Praxis Approach as contextual Christian education within a South African Baptist township church” by Daniel John Sutcliffe-Pratt at the University of South Africa. Prof Marilyn Naidoo was responsible for conceptual contributions and the promoter of the research study.

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Authors' Declaration

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Moral Formation: The Motivations Of Young Adults in the Moral Decision-making Process in the Charismatic Tradition

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Abstract

Moral formation is a crucial aspect of the training that young Christian leaders have to be exposed to during their education. This article considered the dominant role of transmission based moral education within the moral formation of emerging adults. The empirical study took a holistic focus to analyse the nuances of the moral self and give moral formation the focus it requires. Three major areas of the moral self, namely knowledge, emotion and socialisation, were investigated. These three areas are considered exclusively within the emerging adulthood life stage of charismatic students attending a Christian gap year. This exploratory study made use of a qualitative approach using semi-structured interviews. The data was analysed with a constructivist framework using content analysis. Findings mainly related to the three focus areas, with the impact of emotions being the most prominent. The influence of the Holy Spirit was also a key finding, as Charismatic emerging adults depended on his guidance during moral decision-making. The data also reflected the significant interaction and overlap of the three areas exercising an influence on emerging adults' moral decision-making together with its impact on the moral identity of an individual.

1. Introduction

Morality is a basic issue for the church and its leaders, which has been advanced by the moral maturity of leaders like Archbishop Desmond Tutu but at the same time hampered by the blatant disregard of moral integrity in church leaders as evidenced in the media recently (News24, 2015). Within the South African context, the moral challenges faced by young Christian leaders today are numerous, from issues like sexual immorality, substance abuse and racism to ethical matters like sexual orientation, euthanasia and abortion. It is not surprising then that education within the church must aim to morally "form" individuals. Time and again we ask ourselves what is right and what is wrong in a particular situation. When faced with a moral decision Christians would ask themselves, "What does the Bible say?" or "What would Jesus do?" The impression is created that the right moral knowledge and reasoning will automatically produce the right moral act. But moral knowledge that has not been integrated within the person will only produce philosophical opinion, but no moral character (Trull & Carter, 2004:44; Osmer, 2005:259; O'Connell, 1998:2).

Practical theologian Johannes van der Ven (1998:126) states that one of the traditional approaches that the church has adopted with regard to moral formation is the transmission and impartation of the normative values found in the Bible.